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Romish INFALLIBILITY
Infallibly overthrown.

With some others of the grosseſt

ERRORS
OF THAT

C H U R C H.

In a new METHOD.

By PHILALETHE S. K



L O N D O N

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L W C O N I N G D O Y L D I F F I C U L

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H B R O R

TABLE II

1. D A U H D

MONTGOMERY, ALABAMA

CATHERINE

THE

P R E F A C E.

THE Occasion of publishing the following short Discourse, was an accidental Visit to an old Acquaintance : At whose House, I met with a late Convert to the Church of Rome, who, by the sophistical Arguments, he had either collected from Popish Books, or had been instructed in, by the Missionaries that converted him, was endeavouring to poison my Friend's Mind, and make him entertain a better Opinion of that corrupt Church, than ever he had done before.

iv P R E F A C E.

This immediately involved me in the Dispute, which was of a short Continuance, for the Adversary soon departed, seemingly in an Emotion of Passion. However, upon my return home, I began to reflect upon the dangerous Consequences of Popery to the Nation; considering the vast Swarms of Missionaries that overspread it, and the thousands, and ten thousands they have perverted in it, of late Years: When the Watchmen, the Bishops and Clergy, have been lulled into a deep Sleep taking little, or no Notice at all of the Inundation; until they were alarmed by the late Attempt made by the young CHEVALIER upon the Kingdom: Then indeed they rouzed themselves, and some of them in their Sermons expatiated largely upon the Dangers of Popery: Whilst others contented themselves with cramming their Discourses with the invidious and unbecoming Topicks of Railery and Defamation.

Whether this proceeded from an Apprehension of a Change in Religion, or a fear of suffering in their temporal Interests, I shall not pretend to determine. However, I may venture to say, (notwithstanding the late Efforts of the Clergy,) that, tho' the YOUNG ADVENTURER miscarried in his Enterprize, that the Church, is in greater Danger from Popery, than she wou'd have been, if he had gain'd his Point; unless the Legislature vigorously

P R E F A C E.

vigorously exerts itself, and makes Use of some cogent Means to put a Stop to the growing Evil, and check the Progress of the Romish Missionaries. By this I would not be understood to insinuate, that the Legislature should make Use of Fire and Faggot, Racks and Gibbets, &c. as the Church of Rome has often done in her Persecutions against Protestants, wherever she had the Predominance : Nor that the Laws of Sweden should be here enacted ; but that the Legislature should make use of some other proper Methods, to suppress the Romish Missionaries, and prevent the farther Increase of Popery in these Nations.

For my Part, I have endeavoured to prevail with those who are not yet tainted with the Corruptions of that Church, to keep remote from her Communion, and to reclaim (if possible) some of those, who have been so unhappy as to have join'd it ; by representing to them under three Articles, some of the many execrable Errors and Abominations of that Church, viz. their pretended Infallibility, their half Communion, or robbing the Laity of the Blood of their Blessed Redeemer, which was shed for their Redemption, and their Worshiping of Images, and adoring a material Cross, &c. In defence of which erroneous and idolatrous Practices many Lies, Cheats and Miracles have been invented and propagated to their own

P R E F A C E.

own Shame and Confusion : and Seas of Christian Blood have been shed, Racks, Fire, and Tortures, not to mention their HELLISH INQUISITION, have been invented and used to force a Compliance with these sinful and idolatrous Practices.

Much more might have been advanced upon these Heads, which could not be couched in so small a Compass of a few Sheets, but sufficient to demonstrate the Church of Rome to be an unsound, heterodox and idolatrous Church, and to let her deluded Proselytes see, that they could not have embraced a worse Religion, so affronting to God and Christ, so inconsistent with the Apostolical and Primitive Church, so contrary to the common Sense, Reason and Experience of Mankind, and so pernicious to their Temporal, Spiritual and Eternal Felicity.

It is certain, the first Pope that usurped an universal Supremacy, and Mahomed, arose at the same Time, viz. in the Beginning of the seventh Century ; and I dare say, the first has done as much Mischief to the Church of Jesus Christ as the latter ; for the Turks are such inveterate Enemies to Idolatry, that they hew down and destroy all Images and Pictures wherever they find them ; but the only Holy Catholick Church, (as she falsely calls herself) establishes, defends, and adores them, to the great Dishonour
of

P R E F A C E.

vii

of God, and Destruction of the Souls of Men. The Emperor, LEO ISAURUS, was so sensible of the evil Consequences of this Idolatry, that in the Year 726, he published an Edict prohibiting the Adoration of them; and having called to him Germanus the Patriarch of Constantinople, he tells him that Images ought not to be adored, but removed: But this idolatrous Bishop, instead of complying with the Emperor, calls his Proposition heretical; for which he was expelled the See of Constantinople, and Anastasius, who entertained the same Sentiments with the Emperor concerning Images, was substituted in his Room. The Emperor likewise admonished Pope Gregory the Second, that he would not suffer Images to be adored, but rather order them to be removed. But so far was he from regarding the Emperor's salutary Advice, that with an obstinate Madness he defended the Adoration of them; and excommunicated the Emperor, Anastasius the Patriarch, and all those that were of their Opinion. And adding Rebellion to his Impiety, forbids the Tribute of Rome and Italy to be paid to the Emperor. Here was a twofold Apostacy in the See of Rome, Disobedience to God, and Rebellion against the Emperor. And in the same Disobedience that corrupt Church continues to this Day.

If

If this small Tract shall be acceptable to the
pious Members of the Church of Christ, and
serviceable to the poor deluded Proselytes to the
Infallibly Fallible Church, I have my End and
Desire.



THE

T H E

Romish INFALLIBILITY

Infallibly overthrown, &c.

IT is a very melancholy Consideration, not only, that the *Communion* of the *Church of Rome*, is extreamly dangerous and pernicious to the Souls of Men, by Reason of her *Corruptions* both in *Doctrine*, and *Worship*; but also that her *Emissaries*, who are always ver-ry active and industrious, in their Endeavours to increase the number of her *Communicants*, do effectually compass their designs, by making it their great Business, at first to hide from their deluded *Proselytes* the *real Truth* of their *Religion*, and to give them FALSE REPRESEN-TATIONS of those corrupt *Doctrines*, and practices of their *Church*, which are a Scandal to *Christendom*; hinder the *Conversion* of *Infidels*, *Jews*, *Turks*, and *Pagans* to the *Faith* of *Christ*, and have justly given Occasion to whole *Nations*, who were once united with them, to detest, abhor, and depart from their *Commu-nion*.

B

In

In order to work the more effectually upon the easy *Belief* and *Credulity* of their intended *Converts*, 'tis their common Stratagem, to puzzle them with *Notions* of the *Infallibility* of the *Church*; to fill their Heads with an Opinion, that the very Nature of Things does require there should be always a *living, infallible Judge* of *Controversies*, in the *Church of Christ*, for the Determination and Preservation of *Truth*, and to keep her *Members* from falling into *Error*, *Division*, *Heresy*, and *Schism*; that the *Church of Rome* must needs be the *only true Church of God*, since she alone is, and always has been bless'd with this living infallible Judge, and so been preserved from all *Error*, *Division*, *Heresy*, and *Schism*; while *Protestants*, being divided from her *Communion*, are in continual Strifes and Debates about *Truth*, are crumbled into many Parties by *Heresies* and *Schisms* for want of a *living, infallible Judge*; and therefore out of the true *Church*, in which alone *Salvation* is to be obtain'd.

This arrogant Pretence to the *Prerogative* of *Infallibility* in the *Church of Rome*, is the *Cobweb Gin*, wherewith they ensnare and take Captive the silly Souls of ignorant and unstable People, and this together with their *vain Boasting* of continual *Unity* and Freedom from *Error*, *Heresy*, and *Schism*, is all a Cheat and notorious Fallacy in every Part of it. For first, The *Holy Spirit* of God has assured us, that the *Church of Rome* in particular is fallible, that

that notwithstanding all her Boasts of *Infallibility*, she may err; (and that she has, is notorious to all the World) that she may even fall from the *Faith*, and that totally too, so, as wholly to be cut off for her *Unbelief*, as the *Church of the Jews* (the once peculiar People of God) was. This is evident and manifest in the *Epistle* which St. *Paul* wrote to the *Church of Rome*, wherein the *Holy Ghost* particularly cautions that *Church* against PRIDE and SELF-CONCEIT, and an over fond ASSURANCE of her own *Perfection* and *Stability*; by putting her in Mind of the once glorious Prerogatives of the *Jewish Church*, that the *People of Israel* lost those Prerogatives through *Infidelity* and *Unbelief*; that their Fall was an Occasion of God's calling the *Church of the Gentiles*, and making them his peculiar *People*; and that the *Gentiles* therefore should not boast, but fear; least they fall into the same Condemnation through *Unbelief*. For, says the Apostle to the *Romans*, Chap. xi. 13, 20, 21, 22.

" I speak to you Gentiles — BECAUSE OF UN-BELIEF, they (that is the Jews) were broken off, and thou standest by Faith. Be not high minded but FEAR. For if God spared not the natural Branches, take heed least he also spare not thee. Behold therefore the Goodness and Severity of God: On them which fell Severity; but towards thee, Goodness; if thou continue in his Goodness; otherwise thou also shalt be cut off."

Now, it is manifest, that the

UNBELIEF, here spoken of, for which the Jews were cast off, was their not sufficiently regarding the *Truth* of the *divine Oracles*, which God had given unto them, their not believing in *Christ* the *Messias*; and their wicked Practices consequent thereupon ; all which the *Apostle* includes, in this one Word, UNBELIEF ; it is also evident, that the FAITH, by which the Gentiles, and particularly the *Roman Church*, then stood, was their embracing and firm adherence to the *Doctrines* and *Practices* of the *Christian Dispensation* : It is no less plain and manifest, that the *Holy Ghost* does here give the *Church of Rome*, among other *Gentile Churches*, severe caution against the danger of departing from this *Faith* through *Pride*, *Vanity*, and *Self-conceit* ; threatening them with the dreadful consequences thereof, viz. that as God did not spare, but cut off the Jews from being his *peculiar People*, for their UNBELIEF ; so he would not spare, but cast them off too, if they did not continue in that *Faith*, by Virtue whereof they then stood. From whence it necessarily follows, that the *Church of Rome* had at that time a possibility of falling from the *Faith*, even when she stood by *Faith* ; that consequently, she was not then infallible ; and therefore for the same Reason, she is not, nor cannot be so now ; otherwise the express Command of the *Holy Ghost* that the *Church of Rome* should not be HIGH MINDED, BUT FEAR ; fear the same Judgment of Excision, which befell

befell the *Jews*, for their *Unbelief*, and which God would inflict on them too, for their *Unbelief*, if they did not continue in the *Faith*, would have been of no Importance or Signification at all; for, if this *Church* has the *Promise of Infallibility*, then she has no need to *FEAR* such a Fall as the *Jews* had; there is no Necessity for her to be afraid of being cut off for her *Infidelity*, and not continuing in God's *Goodness*, as the *Jews* were, and so the Cautions and Threats of the *Holy Ghost* are made to be unnecessary and insignificant, by the *Assertors* of the *Infallibility* of the *Romish Church*; which is an abominable Reflection upon the *Infinite Wisdom* of God, and an exorbitant Degree of *Blasphemy* against the *Holy Ghost* himself. And it is very well worth our Notice and Observation, that it is a very remarkable Instance of the *Divine Providence*, that this Warning of her *FALLIBILITY* is more particularly and expressly address'd to that *Church* than to any other, which the *Holy Spirit* of God foresaw would in the most daring and presumptuous Manner, and with an unexampled *Pride* and *Arrogance* assume to herself the Prerogative of *Infallibility*; and which at the same time, by her abominable Pollutions of the *Christian Doctrine* and *Worship* [extreamly dangerous to the Souls of Men] would give abundant Evidence against herself, that she is not only fallible, but has actually err'd, and for ought that appears to the contrary, in a more gross and

and scandalous Manner, than any one *Church* now upon the Face of the whole Earth. Some Particulars whereof, I shall produce by and by. But

Secondly, With what Face can the *Missionaries* of the *Church of Rome* deceive their *Pro-selytes*, with the false Pretences of their *Church* to a Prerogative of *Infallibility*, and a Freedom from Error and Division, when at the same time they know in their own Consciences, that it is not yet agreed among themselves, where this *Infallibility* is to be found ; and that they have no *infallible Rule*, nay, indeed, no Rule at all whereby to come to the Knowledge of *who is the living infallible Judge*, to whose Determinations they do, and will agree to stand ? Do not these Gentlemen know, that their *Church* is every where divided about *this first Principle* ; that they are also at Variance among themselves *about other Doctrines*, for want of such an *infallible Judge* to determine them ; and that their *Church* has been rent and torn very frequently with the most scandalous *Schisms*, that ever happen'd in the *Church of God*, even to the Effusion of abundance of *Christian Blood*. The *usefulness* of such a *Judge* to them does not yet appear, forasmuch as he has not determined the Disputes, nor judicially declared and decreed, which is the *Truth*, in several important Points controverted so warmly in the *Church of Rome* to this Day. To give one Instance at present, *viz.* The *immaculate Conception*

Conception of the ever blessed Virgin Mary, strongly debated between two powerful Parties in that *Church*; the *Dominicans*, who affirm that she was born in *Sin*, as all other the Children of *Adam* are, and the *Franciscans*, who maintain that she was born *immaculate*, and *without Sin*: This Dispute still remains between the contending Parties; and the *infallible Judge* (either because he cannot or dare not) has not yet set these Parties at one, by causing them both to acquiesce in either one or the other's *Doctrine* about this great Point; so that while the *Romish Missionaries* amuse and terrify People with the Necessity of an *infallible Judge* to determine Truth; they cannot shew where this *infallible Judge* is; nor prove that he has determined the *Truth* to Satisfaction among themselves. And shall these Men, who know all this, and terrify People with Fears of Damnation for not being in *Communion* with this pretendedly *infallible Judge*, be supposed to act upon Principles of true Honour and Conscience, when themselves are destitute of all Certainty, who and where this *infallible Judge* is!

Is it just and reasonable to torment Mens Minds, with what they themselves cannot determine? And is it acting like Men, for People to be deluded with such wretched Pretences, and to receive that for a certain Truth, about which even the *Members* and *Doctors* themselves of the *Church of Rome* are at continual

nual Variance and Strife? Go to the several Sorts of *Papists* and you'll certainly find that they are not all a-like: Ask them who is the *living infallible Judge*? One Sort will tell you with abundance of Confidence; 'tis the *Pope* for the Time being. A second Sort will with as great an Assurance tell you, no, 'tis not the *Pope*, but a *general Council*. A third Sort will as boldly affirm, 'tis not the *Pope* separately, nor a *general Council* apart, but a *general Council* confirm'd by the *Pope*.

But then, if the *Pope*, be the infallible Judge, where was the *Infallibility*, when

Anno 297. Pope *Mercellinus* (a) sacrific'd to Heathen Idols?

Anno 352 to 367, Pope *Liberius*, and Pope *Felix II.* set up in Opposition to him, were both Arian Hereticks? (b)

Anno 547, Pope *Vigilius*, again and again contradicted himself in the dispute about the *three Chapters*, which had been condemned in the *fifth general Council*, (c) sometimes refusing, and at another Time agreeing to condemn them, as the Council had done; and after this again repealing the Condemnation of them?

Anno 626, Pope *Honorius I.* was a *Monotheelite Heretick* (d) holding that there was but one *Will* and one *Operation in Jesus Christ*;

(a) *Platina de vita Marcellini*, p. 36. 4^{ta}. col. 1626.

(b) *Ibid de vita Pontif. Liberii*, p. 46. *Dupin Eccles. Hist.* Cent. 4. p. 61, 62. *Concil. Labb.* Tom. 2. p. 74¹, 75¹.

(c) *Dupin ibid. Cent. 50.* 138.

(d) *Dupin ib. Cent. 7.* p. 69.

for which he was anathematiz'd by the sixth general Council. Anno 680. Aet 13.

Anno 1415, Pope John XXIII. was in the Popish general Council accused not only of Simony (e), but of affirming that there is no eternal Life (f), nor any other Life after this; but he pertinaciously believed that the Soul of Man dy'd with his Body, and was extinguish'd after the Manner of Brute Animals, and that there is no Resurrection after Death, directly contrary to the Article of the Resurrection of the Dead, in the Apostles Creed.

Pope Stephen VI. abrogated the Decrees and null'd the Acts of Formosus I.

Pope Romanus I. null'd the Decrees of Pope Stephen VI.

Pope John made void the Acts of Pope Stephen VI. and restor'd those of Formosus I.

Pope Sergius III. abhor'd Formosus I. and his Acts.

Pope Martin V. confirm'd a Decree of the Council of Constance, which sets a general Council above the Pope. And yet he set the Pope above a Council, by publishing his Bull against Appeals from the Pope to a Council. As did Pope Engenius IV. and Pope Paul III. and many others. And lastly, to name no more, where was the Infallibility of the Romish Church.

Anno 1590, when Pope Sixtus V. by his supreme Authority declar'd and defin'd, what

(e) Concil. Labb. Tom. xii. p. 17.

(f) Ibid. p. 87.

should be holy Scripture, by publishing and authorizing a vulgar Latin Bible with the Assistance of a College of Cardinals; help of the best learned Men that could be gotten throughout all Europe; of rare Manuscripts; the best printed Copies; use of Originals and Fathers; Correction both before and after printing, Employment of Correctors and Compositors for the same Purpose; lastly it was approv'd of by the Church, (that is, the Council of Trent) and commanded by that Pope to be read in the Church, forbidding all other Bibles how little soever swerving from this, to be read; commanding them, whether printed or written, to be made away; or at the least to be made of none effect, and not to be accounted of in respect of this; and that all other Bibles should be corrected by this, under the Penalty of the greater Excommunication to be inflicted on the Offender, as is manifest in the Preface to that Bible printed at Rome, 1590. By all which, it is signified, that this Bible was infallibly compleat; yet notwithstanding two Years after this,

Anno 1592, Pope Clement VIII. by his supreme Authority also, set forth another Bible, containing a vast number of Varieties from, and direct Contradictions to the Texts of the other Bible; and commanded it to be receiv'd and read under the same Penalties, as Sixtus V. did his; as any one may see by perusing the Briefs, whereby these two opposite Bibles were authorized. From whence it is evident, that if

if *Clement VIII.* was in the right, then Pope *Sixtus V.* erred in a matter of the highest Consequence to the Church, as the *holy Scriptures* most certainly are. But if *Sixtus V.* was right, then *Clement VIII.* err'd; for the two *Bibles* do directly and absolutely contradict each other in a Multitude of Places; and the two Terms of a Contradiction cannot possibly be true. Let the *Advocates* therefore of the *Pope's Infallibility* chuse which they please, the *Pope*, one or other of them did err, and that grossly too, consequently *Popes* are *fallible*, and therefore cannot be the living *infallible Judges*, to whose Determinations all are bound to submit.

It will be to no Purpose to say, that we must distinguish between a *Pope* in his *private Capacity* as a *Man*; and a *Pope* in his *publick Capacity* as he is *Head of the Church*, and defines by that *Authority*; that in the first Respect he may err, but in the latter he cannot. For, this is a *Distinction* without a *Difference*, because, for Example, if a *Pope*, as he is a *Man*, may have his Understanding so tainted as to make him become an *Arian Heretick*, to deny the eternal Godhead of our *Lord Jesus Christ*; there is no conceivable Rule, whereby to discover, that he, as *Pope*, acting authoritatively, must necessarily (while he is an *Arian*) define in Favour of the *Orthodox Faith*, in direct Opposition to what he privately holds and believes. But its needless to argue thus about

this trifling Distinction, so long as the foregoing Facts, and a great many more, which might be named, are a full Proof of the Impertinence thereof. And therefore what Bellarmine asserts concerning Honorius, viz. that he was condemned for defending Heresy by his private Letters, is an impudent and false Assertion. For, in the whole Process of his Accusation and Condemnation, his Letters are never called private Letters: But were dogmatical Constitutions, proposed by the Pope, by his papal Letters: They were decretal Epistles, such as the Epistles of a great many other Popes were found to be, which Pope Nicholas asserts to have the same Authority with the ecclesiastical Canons. Honorius, therefore, was not condemned for any private Error which was not hurtful to the Church, but for his openly, and obstinately by his decretal Letters to Sergius, professing and maintaining his Heresy to the great Detriment of the Church. And the same Heresy he publickly owned and professed in his Answer to the Legates of Sophronius, Patriarch of Jerusalem, whom he exhorted to bring Sophronius into his Heresy, by persuading him, not to make Use of the Word two Operations. And moreover, this he delivered to be held as Orthodox and Catholick Doctrine by all faithful Christians. And this is sufficient to refute Bellarmine's false and ridiculous Assertion concerning Honorius.

To

To which may be farther added the Sentiments of the Gallican Church on the Pope's Supremacy and Infallibility.

1. *The Pope is not to be obeyed if he commands any thing which can disturb the Tranquillity, or good Order of the Church, or cause other Evils.* Therefore he is neither infallible, since it is supposed he could do something contrary to the State of the Church; nor so absolute as he pretends since he is to be resisted.
2. *The Pope is not released from the Dictates of his Reason.* Whence it is conjectured, that he silences sometimes the Dictates of his Reason.
3. *The Pope can do all Things along with the Key of Discretion, before the Key of Power.* Which is a strong Supposition, that he acts very often without Discretion.
4. *We must not obey the Pope, if he decrees something from whence a Scandal may arise, or Detriment result to Souls, or the Intention of Founders is frustrated.* Which makes one conclude that the Pope can be guilty of all these Faults.
5. *If the Pope acts contrary to the Rules of the universal Church, he is to be resisted.* Therefore he is not, nor cannot be infallible.
6. *If the Pope commands any thing contrary to the antient Fathers, or the sacred Canons, he is not to be obeyed.* This last Proposition

position strikes at the very Root of the Pope's *Infallibility* and *Supremacy*, as *Vicar of Christ*, and *St. Peter's Successor*, since he is supposed capable to *err* in the most essential Points of the *Christian Religion*. *

The Gallican Church has rejected that *absolute* and *tyrannical Supremacy*, and also the *Infallibility* of the *Pope of Rome*.

May we not then fairly ask the Missionaries of that Church, Where is the *living infallible Judge or Guide* now in *Matters of Faith and Worship*; and by what *Marks* is this *living infallible Guide and Judge* to be discovered, by such as are hitherto Strangers to his *Guidance*? This Question, I presume, can never be answered rationally upon the foregoing Reasons. No, that *Church's Claim to Infallibility*, is an *amusing trifling Dispute*; because, whether God has promised *Infallibility* to his *Church*, or no, this is certain, that if any *Church* has failed by imposing *sinful Terms of Communion*, &c. That *Church* cannot be allow'd to be the *infallible Church*; and that the *Impositions, Doctrines and Practices* of the *Church of Rome* are *sinful*; or in other Words, that the *Church of Rome* is not *sound and orthodox* in her *Doctrines and Worship* will appear by a few Instances.

For in the chief *Matters disputed between us*, and that *Church*, her *Corruptions* are plain and

* See Coetlogon's *Universal History of Arts and Sciences*, in the Article *Church*, p. 614.

obvious

obvious, and require no great Skill in *Criticism*, but an honest and diligent Mind.

Thus, for Example, in her sacrilegious robbing and depriving the *People of the Cup*, and making it an *Article of Faith*, that whole and entire *Christ* is received under one kind. " This (as the learned and judicious Bishop *Bull*, in his answer to the worthy *French Prelate*, the *Bishop of Meaux*, says) is manifestly against " our Saviour's first *Institution* of the *Sacrament*, against *Apostolical Practices*, and the " Usage of the *Universal Church of Christ* for a " thousand Years, as is confessed by divers " learned Men of the *Roman Communion*. And " yet, according to the *Trent-Creed*, all Men " are damned that do not assent to the insolent, " and (as I may term it) *Antichristian Decree* " of the *Roman Church* in this Point. And " who can, without Astonishment, reflect on " the Stiffness and Obstinacy, and Uncharita- " bleness of the *Trent Fathers* in this Matter? " Before they met, when it was noised that a " Council should be called to redress the mani- " fold *ABUSES* and *CORRUPTIONS* that were " in the *Church*, it was the longing Expecta- " tion, and earnest Desire of many good Men, " that amongst other Things, the *Communion* " in both *Kinds* might be restored to the *Laity*. " There were a Multitude of pious Souls, as " it were, upon their knees before them, " thirsting after the *Cup of Blessing*, and earnestly " begging for an entire *Sacrament*. But those
" *Duri*

" *Duri Patres*, those hard-hearted Fathers had
 " no Compassion on them, turned a deaf Ear
 " to their loud Cries and Supplications, only
 " bidding them believe for the future what
 " they could not believe, that *half* the Sacra-
 " ment was every Whit as good as the whole." Thus far this learned and judicious Man. He might have added a great deal more, and have proved that the same *Law* of God, which obliged *Lacks* to receive in *one Kind*, obliges them also to receive in *both*. For, our blessed Lord and Saviour, before the *Institution* of the *Eucharistical Sacrifice*, expressly affirm'd, *except ye eat the Flesh of the Son of Man, and drink his Blood you have no Life in you.*

This being spoke of the *Eucharist* afterwards to be instituted, is for all Persons *Drinking*, as much as for *Eating*, as plain as Words can express it. So, in the *Institution*, *Drink ye all of this*, is as plain and full for every one's *Drinking*, as *Take, Eat*, is for every one's *Eating*. And St. Paul afterwards, recurring to the *Institution*, says, (by the *Holy Ghost*) *Let a Man examine himself, and so let him Eat of that Bread, and drink of that Cup*; which is as full, and as positive, and express and plain for *Drinking*, as it is for *Eating*. And this every discerning *Layman* can see.

As long, therefore, as the express *Canon* of the *Holy Ghost*, for *Eating* and *Drinking*, stands as an infallible Command for every *Christian* to *Eat* and *Drink* the *Body* and *Blood* of our

Blessed Lord, in the *Holy Eucharist*, so long must the *Church of Rome* whilst she continues in sacrilegiously depriving the People of the *Cup*,) be accounted *erroneous, unbound, and heterodox* in her *Practice*? But the *Romish Emmissaries* endeavour to make their *Converts* believe, that 'tis sufficient to communicate in one *Kind*, by perverting the Sense of St. *Paul's* Words in another *Text*; where he says, *He that eateth or drinketh unworthily*, by which Words, they would make their deluded *Prose-lytes* believe, that St. *Paul*, by the Particle (*or*) in this Passage means, that one may receive in one kind and not in both. But, in the *Canon* of the *Holy-Ghost*, (before mention'd) which follows this Passage, it is expressly said, *let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*. The Greek word is most certainly. *And, but not Or*, in this *Canon* of the *Holy-Ghost*. And we cannot but admire the wonderful *Providencē* of God, that he has preserved even their own *vulgar Latin Testament* to be a *Witness*, and full *Evidence* against the *Prevarications* of these Men. For even in their own *Books* it stands *ET de Calice bibat*. *And let him drink of the Cup*, [i. Cor. 11.] are the very Words. And Men that are proof against such *Evidence* as this, are proof against any thing else that may be urg'd against them.

To all which I shall add, what *Pope Paschal* the II^d says, upon his mentioning a Passage of the famous St. *Cyprian* Bishop of *Hyppo*, in Relation to *communicating in both Kinds*.

" Therefore the Tradition of our Lord
 " according to St. *Cyprian** is to be ob-
 " served in receiving and taking our Lord's Bo-
 " dy and Blood ; and let not any following
 " an human and novel Institution depart from
 " what our Master Christ commanded and
 " practised. For we know the Bread was
 " given by our Lord by itself, and the Wine
 " by itself. Which Custom we teach and
 " Command to be always observ'd in the
 " Holy Church, except in Regard to Infants,
 " and such as are very weak, who cannot
 " swallow the Bread, for whom it is sufficient
 " to communicate in the Blood." Which by
 the bye is a very strong and authentick Testi-
 mony for the primitive Practice of communicat-
 ing Infants.

And now I will ask one Question.

Q. Where was the *Sacrament of the Lord's Supper* confin'd to one of the *Elements*, (except in such necessitous Cases as mention'd by St. *Cyprian* and Pope *Paschal*,) till the *Council of Constance*, which robbed the People of the *Cup* with a *Non-obstante* the *Institution* of our *blessed Saviour*, above 1400 Years after Christ? Let the *Romish* Missionaries answer it if they can.

* *Igitur in semendo Corpore & Sanguine Domini juxta eundem Cyriani dominica traditio servatur, ne ab eis quod Christus Magister & precepit & gesit, humana & novella institutione discedatur. Novimus enim per se vinum ab ipso Domino traditum. Quem morem sic semper in sancta Ecclesia conservandum docemus atque praeceipimus preter in parvalis, ac omnino infirmis, qui panem absorbit non possunt: Quibus satis communicare in sanguine.*
Pasch. Epist. 32. apud Binii Concil. Tom. 3. p. 530.

Another

Another abominable, and idolatrous Practice in that Church, is their worshiping of *Images*, &c. But, her *Missionaries* assert (speaking in behalf of their *Church*, in order to impose upon their deluded *Converts*,) that they only keep *Pictures* or *Images* in their *Churches*, as so many *monitory Signs*, to put or excite good Thoughts in the Peoples Minds, &c. and that they abominate all *worship whatsoever* to be given to them. But, this is their own private Interpretation of what their *Church* has enjoy'd; and therefore is to be disregarded; and they act not becoming the Character they claim, in endeavouring thus to palm upon their *Pro-selytes* their private Construction of their *Church's* publick and authentick *Acts*. They say, that *this alone is the Sense of their Church, that they use Pictures or Images for nothing else, but as Monitors, &c.* and that they pay no Manner of divine Worship towards them; when the very Practice of their *Church* is so notoriously contrary to their Assertions, and *private Interpretations*, that it is impossible to find any reasonable and just Defence for it. This is the Cobweb covering, by which they hide and palliate the *Deformities* of their corrupt *Church*, from the Observation of the many poor deluded Souls, who are not able to see through their false Reasonings. But any Person of a discerning Capacity, may discover their fallacious Reasonings, by an exact Enquiry into, and sight of that *Church's* monstrous Assertions and Impositions in her *Councils, Catechisms, and Liturgies*.

Liturgies, which are her own publick and authentick *Acts*, and by which a Person of any penetration, can make and form a Judgment of her *Corruptions* and *Impieties*, in deviating from the Simplicity of the pure *Doctrine of Christ*, and of the *Primitive Catholick Church*. Any judicious Person may easily see, and be fully convinc'd, that their *Council of Trent* decrees, “ That these Images they speak of, “ must be had and retain'd in Churches, and “ that due Honour and Veneration must be “ paid to THEM, [*Debitum Honorem et Venerationem*] that they anathematize all who “ shall teach or think otherwise.” *Council of Trent*. Session XXV. And that they make this *Honour* and *Veneration* to be an *Article of Faith*, out of which *no Man can be sav'd*, is undeniably Plain from *Pope Pius the Fourth's Creed*. And it is no less evident, that the *Council of Trent's Catechism*, gives Allowance to paint every *Person* of the *incomprehensible Trinity*; And that it requires their *Parish Priests* to teach the People, that *Images* are plac'd in their *Churches* not for *monitory Signs* only, (as the *Missionaries* would make their intended Converts believe,) but farther, *ut colantur*, that they may be worship'd, as that *Catechism* expressly asserts. Again, their *Pontificale* asserts expressly, concerning the *MATERIAL CROSS*, that *LATRIA* is due to it, *Debetur ei Latria*, are the very Words of their *Churches Rubrick*; and what is *LATRIA*, but the highest *Worship* that is due to *God*, as the *Romanists*

Romanists themselves confess and own. And therefore are involv'd in the grossest Idolatry, by paying that divine Worship to the Cross, which they themselves acknowledge is due to God only. Take the whole of the Matter, as it is in the Rubrick concerning receiving the Emperor (Processionaliter.) * " If the Apostolick Legate should receive the Emperor, or enter the Town with him, or should he go or ride elsewhere with him, the Emperor's Sword Bearer, and he that carries the Legates Cross, should go together. The Legate's Cross, because LATRIA is due to it, shall be on the Right Hand, and the Emperor's Sword on the Left.

And is it not the Practice of that Church, to adore such a Cross? Yes, their Missale proves manifestly, that it is so; is there not a whole Service for that purpose [Feria vi. in Parajceue] does it not expressly relate to the Wood of the Cross? *Lignum Crucis* are the very Words. And does not the Rubrick speaking of the Priest, say, in the strongest terms imaginable concerning him. " Accedit ad adorandam Crucem, ter genua Flectens antequam eam deosculetur." i. e. He approaches TO ADORE THE CROSS, thrice bowing his Knees before he kisses

* Si vero Legatus Apostolicus Imperatorem reciperet, aut cum eo Urbem intraret, vel alius Secum iret vel equitaret, ille qui gladium Imperatoris prefert, et alias Crucem Legati portans, simul ire debent. Crux Legati, quia debetur ei Latrìa, erit a dextris, et gladius Imperatoris a Sinistris. Pontificale Clem. 8vi Authoritate recognitum &c. Ed. 2d. Parisis 1665.

it ? And does not the same Rubrick say the like of the rest of the *Clergy* and *Laity*, who go two and two (as the Priest bowing their Knees) *et Crucem adorant*. And let them adore the *Cross*? Does not that Rubrick call all this, *adoratio Crucis*, the *Adoration of the Cross*? And is not this done at the very *Altar of God*? What then in the name of God Almighty, can the *Romish Missionaries* mean by telling us, that their *Church abominates all Worship whatsoever to be given to them*? Is it to be suppos'd, or the least imagin'd, that they are ignorant of these Things ? No, this cannot be, consequently, it is manifest, even to a Demonstration, that they are ashame'd of their *Church's Practice*, and are fully determin'd (by their pious Frauds) to delude People into a better Opinion of her, than her own *public Acts* will bear or allow. Is all this that I have produc'd from her *authentic Acts no Worship whatsoever*? If thus Men must believe, then they must pull out their Eyes, and forego all Pretence to human *Reason* for the Future, and yeild up their *Reason, Sense and Judgment* to these *Missionaries*, without reserve.

I might proceed farther, and shew the exorbitant Practice of that *Church* in *consecrating Wax Images of Lambs* to have *eandem virtutem, the same Virtue* and Power which the *immaculate Lamb of God* had, which Multitudes who have travell'd *Romish Countries* can testify, together with burning *Incense* to *Images* with bowing the Knee before them. This, and a great

great deal more that *Church* is chargeable with, and she never does any thing to correct them, but her *Bishops* and *Priests* universally encourage and set forward these, and many more horrid Abuses, whereby the *People* are led into as gross *Idolatry*, as the Heathens were. And now if the *Church of Rome*, could not be charged with any other gross and pernicious *Errors* than those few instanced, yet these, I think, if rightly and duly considered, might be Motive sufficient to every unprejudic'd Person not blinded with Prepossession and Partiality, to make him stand off at the greatest Distance from her *corrupt Communion*. I pity those who have had the Misfortune to be born, and brought up in the Principles of that *Church*, destitute of all proper Opportunities of being better educated, I hope, and wish they may have some Excuse to plead for themselves. Whereas such as have been educated in the *old Paths*, and furnished with all the Requisites of knowing the *Truth*, and the gross *Corruptions* and *Errors* of the *Romish Church*, have not the least Shadow of a Plea to urge in their Defence, if they fall away and join that *Communion*. For then they are accountable to Almighty God for all her *Errors* in her *false Doctrine* and *corrupt Worship*. For, they seem determin'd by their *Apostacy* to shut their Eyes against matter of Fact, and to believe Nothing but what drops from the Mouths of the *Missionaries* who lead them into *Error*, by false Pretences to *Infallibility*, and such like

like frivolous Considerations (which at the tremendous Tribunal will profit Nothing;) whereupon they were determined to be directed by no other Methods and Arguments but the holy Scriptures, and primitive Tradition; they would never suffer themselves to be imposed upon by the Romish Missionaries, nor ever join that Church whose Agents they are. Because by following their Rule: (Scripture and Catholick Tradition) they would plainly see and discover, when, and by what steps the Church of Rome introduc'd so many Corruptions and Errors: Whoever wants to be fully satisfied about the Errors and Corruptions of the said Church may read Bishop Bull's Answer to the Bishop of Meaux, and Mr. Lekkie's Answer to the said Bishop, together with Dr. Hick's Controversial Letters, Dr. Deacon upon Purgatory, &c. he will find enough to satisfy himself, that the Church of Rome has monstrously and horridly departed from the primitive Faith and Practice, both as to the Credenda and Agenda of Religion.

I shall conclude this Discourse with one of the Collects for Good Friday.

O merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be converted, and live; have Mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word: and to fetch them Home, blessed Lord, to thy Flock, that they may be saved among the remnant of the true Israelites, and be made one Fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, World without End. Amen.



